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some lesion is everywhere giving way to a broader and more psychological view. Joinet's visit to this country was most opportune in this respect and there is a prospect that morphology and the study of brain lesions will be relegated to their true and just position. This is precisely what Dr. Cowles has stood for, as all those who have known his career for many years will testify, and psychologists as well as the most progressive psychiatrists now acknowledge the eminent value of his services. This paper, which it is hoped is only the first of a series setting forth in greater fullness his views, discusses precisely these issues, between those who study insanity chiefly from the cerebral side and those who approach it chiefly from the functional side.

The Evolution of Knowledge. A review of Philosophy. By RAYMOND ST. JAMES PERRIN. The Baker & Taylor Co., New York, 1905. pp. 308.

This book originated in a student production in 1881 in which the author aimed to show that space, time, matter and force can be resolved into motion. Since then several other works have elaborated this thesis and here we find motion to be the ultimate reality. In the first part of the present book, he traces this idea from Thales down to Cousin, Comte, Reade and Hamilton and in the second part he describes the evolutionary philosophy of Herbert Spencer and George Henry Lewes. The author is a vigorous believer in religion, regrets that specialization has separated the forces of instinct and reason, but believes they are destined to reunite in the evolution of knowledge. Old creeds fail to inspire us because they have ceased to represent nature. The chief enemies of the church are zealots. The central problem of education is the proper use of fiction. Yet the imagination should not be stimulated at the expense of the truth.

Christianity and Sex Problems, by HUGH NORTHCOTE. F. A. Davis Co., Philadelphia, 1906. pp. 257.

This is a truly remarkable work. It treats sexuality in childhood, the mixing of the sexes in schools and elsewhere, the battle of chastity in the adult, neo-Malthusianism, fornication, venereal diseases in legislation, marriage, modesty, divorce, the sexual in art, sex perversion, impure language, the gospel and sex relations, etc. These titles, however, give little idea of the contents of the book. The author wishes to see a new ethics of the sexes developed and thinks it is being slowly evolved. It is a hard study, implying knowledge of anthropology, biology, medicine, law, theology, psychology, etc. The student must go through many pages so vile as to try his nerves, and needs to be highly endowed with the moral qualities of tact and caution for the subject is a dangerous one. The sexual evil of our day is painted by Northcote in very lurid colors, but our author's treatment of the whole subject throughout is permeated with a religious sentiment. He believes that it is one, if not the chief, function of religion to keep this passion pure and exalted and hold it true to its purpose. While he has himself evidently gone through the most repulsive chapters, this study has not contributed in the least to diminish his reverence—nay, almost worship—for the subject. He sees educational possibilities here higher perhaps than any one else has yet detected, and holds that religion and sexual life must go together, that they rise and fall with each other, and either can be kept pure only by the other. There is much plain language in this book, but, on the whole, none of the plain books on this subject are perhaps better suited to the needs of, let us say, thoughtful men of collegiate grades.